

THE CHRISTIAN CENTURY

YOU cannot write Christian experience once for all. It varies, it carries a thousand different colors and tints and hues and mixtures of color, and it utters itself in innumerable tones, complete, strong, tender, weak, whining, valiant, glad as the utterance of a trumpet, and sad as the moaning of a heart that is stabbed. Do not, therefore, be looking out for uniform standards and unanimous opinions and coincident experiences. Christianity will answer you so as to bring up the side of your character that needs elevation. —JOSEPH PARKER.

CHICAGO

The CHRISTIAN CENTURY COMPANY

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The Christian Century

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"The world does not want our work,
but it wants our best work."

THE RALLIES OF THE FOREIGN SOCIETIES.

The Foreign Society will conduct a
three months' campaign of missionary
rallies this fall and winter. Altogether,
150 rallies will be held. Practically the
whole country except the Pacific Coast
will be covered.

Rallies Before the Holidays.

The following group of Rallies will be
conducted by Stephen J. Corey, of Cin-
cinnati; F. E. Hagin, of Japan, and J. C.
Archer, under appointment for India. It
is hoped that the pastors near these
points will attend and bring good dele-
gates with them:

Carlisle, Ky., Tuesday, Nov. 19, E. J.
Willis; Winchester, Ky., Wednesday,
Nov. 20, J. H. MacNeill; Danville, Ky.,
Thursday, Nov. 21, H. C. Garrison; Knox-
ville, Tenn., Friday, Nov. 22, P. F. King;
Jasper, Ala., Monday, Nov. 25, L. O. Her-
rold; Birmingham, Ala., Monday night,
Nov. 25, A. R. Moore; Atlanta, Ga., Tues-
day, Nov. 26, H. K. Pendleton; Augusta,
Ga., Wednesday, Nov. 27, H. T. Cree;
Valdosta, Ga., Friday, Nov. 29, R. W. Wal-
lace; Nashville, Tenn., Sunday evening,
Dec. 1, W. J. Shelburne; Paris, Tenn.,
Monday, Dec. 2, A. B. Reeves; Memphis,
Tenn., Tuesday, Dec. 3, L. D. Ridell;
Jackson, Tenn., Wednesday, Dec. 4, E. S.
Baker; Paducah, Ky., Thursday, Dec. 5,
S. B. Moore; Princeton, Ky., Friday, Dec.
6, W. G. Eldred; Hopkinsville, Ky., Tues-
day, Dec. 10, H. D. Smith; Evansville,
Ind., Wednesday, Dec. 11, L. F. Drash,
600 E. Columbia; Lawrenceville, Ill.,
Thursday, Dec. 12, H. A. McDonald;
Terre Haute, Ind., Friday, Dec. 13, L. E.
Sellers; Greencastle, Ind., Monday, Dec.

16, C. W. Cauble; Bloomington, Ind.,
Tuesday, Dec. 17, T. J. Clark; Jefferson-
ville, Ind., Wednesday, Dec. 18, J. M.
Vawter; Shelbyville, Ky., Thursday, Dec.
19, H. D. C. MacLachlan; Richmond, Ky.,
Friday, Dec. 20, Hugh McClelland.

McLean, Dye and Weaver.

The following Rallies will be conducted
by A. McLean, of Cincinnati; Royal J.
Dye, of Africa, and C. S. Weaver, of
Japan:

Portsmouth, O., Monday, Nov. 18, J. P.
Myers; Athens, O., Tuesday, Nov. 19, W.
H. Boden; Bellaire, O., Wednesday, Nov.
20, W. D. Van Voorhis; Steubenville, O.,
Thursday, Nov. 21, M. J. Grable; New
Philadelphia, O., Friday, Nov. 22, C. B.
Reynolds; Coshocton, O., Monday, Nov.
25, J. N. Johnston; Mansfield, O., Tues-
day, Nov. 26, Dr. M. G. Buckner; Lima,
O., Wednesday, Nov. 27, G. H. Sims;
Bellefontaine, O., Friday, Nov. 29, Roy L.
Brown; Paulding, O., Monday, Dec. 2, W.
D. Trumbull; Findlay, O., Tuesday, Dec.
3, John Mullen; Toledo, O., Wednesday,
Dec. 4, Grant K. Spear; Owosso, Mich.,
Thursday, Dec. 5, C. M. Keene; Ionia,
Mich., Friday, Dec. 6, G. Webster Moore;
Kalamazoo, Mich., Monday, Dec. 9, W.
H. Hedges; South Bend, Ind., Tuesday,
Dec. 10, Geo. Hemry; Valparaiso, Ind.,
Wednesday, Dec. 11, Bruce Brown; Ft.
Wayne, Ind., Thursday, Dec. 12, Ray O.
Miller; Longansport, Ind., Friday, Dec.
13, J. H. Craig; Kokomo, Ind., Monday,
Dec. 16, E. Richard Edwards; Lafayette,
Ind., Tuesday, Dec. 17, A. W. Conner; El-
wood, Ind., Wednesday, Dec. 18, Robert
Sellers; Muncie, Ind., Thursday, Dec. 19,
W. H. Allen; Richmond, Ind., Friday,
Dec. 20, S. W. Traum.

November 25th is the Last

On account of the lateness of our receiving copy the publishers have authorized us to extend this offer 10 days more. So, if you have not taken advantage of this unusual offer, now is your last chance, as this offer will not be advertised again this season.

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Christian Century Company, 358 Dearborn St., Chicago

The Christian Century

Vol. XXIV.

CHICAGO, ILL., NOVEMBER 21, 1907.

No. 47.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE NARROWING BOUNDS OF THE SALOON.

Citizens of Chicago are furnished in these days with unmistakable signs of the approaching extermination of the liquor traffic, not only in the rural districts where the sentiment of order strongly prevails over the influences of misrule represented by the saloons, but in the larger towns and cities where it has been supposed the intrenchments of the traffic were impregnable.

Last week the city council of Chicago granted to the Thirty-first ward local prohibition. This puts it in the same list with Evanston and Hyde Park, which have for a long time been able to keep the saloon out of their borders, though not without bitter struggles and constant vigilance against the efforts of the liquor trade to enter by the secret door of family trade.

If the Thirty-first ward is able to secure for itself local prohibition, there is no reason why any other section of the city may not do the same thing, which means that any residence part of Chicago may become free from the menace of the saloon within its own limits by making the same kind of campaign for decency and order that these prohibition districts have made.

Last Monday morning Mr. H. R. Trickett, the assistant attorney general of Kansas, spoke before a very large audience of ministers and other church members in this city. The ministerial associations of Chicago adjourned their sessions to unite in this demonstration against the saloon. It was held under the auspices of the Law and Order League, and steps were taken to bring legal pressure of the most urgent kind to bear upon the Mayor of the city to compel him to enforce the law regarding Sunday closing. Mayor Busse has declared from the hour of his election that he will not close the saloons on the first day of the week, although this is a part of the legal code of Chicago. It is believed that there are good grounds upon which the Mayor may be brought to another mind by the arguments which the League and ministerial associations are prepared to advance.

Meantime the news from the southern portion of the state is most significant and encouraging. When cities of the size of Jacksonville become prohibition territory, and when the South, once solid for Democracy, becomes solid for prohibition, the signs of promise are bright enough to cheer the hearts of the faithful. It is significant that in this crusade the forces of industrial advancement have wrought side by side with those of moral progress. The South has banished the saloon to save its industries and its homes. The North must do the same thing, for though its problem of population is not that of the negro, it is even more serious in the case of the unassimilated foreigner.

Nor is it merely a question of allowing

each city to settle its own problems. In the case of Chicago the menace of the saloon reaches far and wide through the state, and with the swift agencies of transportation at the call of the liquor traffic, no prohibition territory is quite safe as long as the brewery is intrenched in the larger cities. Ultimately the saloon of Chicago is the problem of Illinois, and the sober sense of the state at large must assist the better elements of Chicago to settle the question right and settle it forever.

Meanwhile it is particularly interesting to observe the new sentiment of awareness that manifests itself in the metropolitan press regarding the various phases of the temperance question. Not long ago the temperance people, whether belonging to the Prohibition party, the anti-saloon league or any other reform organization, were looked upon as inoffensive and well-meaning but unmistakably deluded citizens, who were wasting their efforts in a fruitless and unprofitable cause. To-day this same press, including even the yellow journals, has swung almost solidly into line in opposition to the liquor traffic and in advocacy of prohibition. This is certainly the Lord's doing, with the help of the men and women who from the first have never lost confidence in ultimate victory. Perhaps we are to see that victory come more swiftly than any of us have dreamed.

A significant indication of public feeling is found in the caustic and merited condemnation of Speaker Cannon for his advocacy of a return to the use of the canteen in the army and navy. This plea made at a banquet in this city last week was an entirely gratuitous affront to the temperance sentiment which had so strongly resented and finally banished the canteen. Perhaps Mr. Cannon has by this time learned that the temperance feeling of Illinois and the union is not to be trifled with, and that what little presidential prospects he may have had before his Chicago deliverance have now gone glimmering, as they deserved to do. If the cocktail episode put Mr. Fairbanks, an eminently high-minded man, out of the race for the presidency, much more effective has Mr. Cannon's canteen endorsement proved as a frost to his aspirations.

These are signs of the times which every Christian reads with growing satisfaction. The day of better things is dawning. The saloon will have to go.

THE CHURCH AND THE GOSPEL

Principal Forsyth has recently published a work on preaching which is exciting much interest as a new and vital definition of the message of the minister. In a brief resume of its thesis, evoked by a somewhat partial review, Dr. Forsyth thus states his fundamental principles:

(1) The Gospel of Grace is more than either Bible, Church, or Christianity. It is Christianity; and we might usefully speak of Christianity less and of the Gospel more.

(2) This Gospel is absolute and final, both as a religion and a destiny for man.

(3) It can be so only if it deal effectively with the last reality.

(4) The last reality is one not of thought, but of life. To recognize this is one of the great results of modern thought, and it destroys academic theology. The last reality is in its nature ethical. It concerns not a being so much as a situation. Any gospel relevant to it must have its center of gravity in the moral region, and must turn on the primacy of the will, or of that voluntarist side of human nature. Such is the genius of modern Pragmatism, which saves the age, in so far as any philosophy can, from mystic irrelevancy or the futility of a spent and decadent Hegelianism. I have so far not seen another attempt than my own to begin adjusting the Gospel to this most modern philosophic tendency. A final Gospel must turn upon the central moral condition of actual man as history offers him. That is to say, it is all staked upon its claim and competency to deal finally with sin and guilt in the cross.

(5) To do this, Christianity must replace at its center that faith of the holy, and that idea of judgment which its humane type has dropped out of its translation of the cross, its experience of religion, and its thought of love; and for lack of which Christianity is becoming but an enlightened and refined Judaism, with its focus in the Sermon on the Mount instead of the cross of our redemption. I think this to be an issue of life and death for the Gospel and to be the one vital issue within the Church—within Protestantism at least. The Gospel is now fighting for its life within the Church as truly as within the world, and more subtly. The present strife cannot but seem theological pother to all who do not grasp this situation.

(6) This is the focus of Christian theology, and the point where for Christianity religion and theology become identical. It is thus, and only thus, that Christianity is practical. But thus it is practical in the first degree in the sense of being experimental; and everything else that Christianity contains, it contains only by consequence.

(7) My theme, therefore, is the relevancy of redemption to reality, in the sense which the most living philosophy of the day assigns to that word.

EDITORIAL NOTES.

It must be borne in mind that the offering for State Missions holds the right of way during the month of November. Those churches which did not observe the date of the first Sunday may still comply with the demands of the hour for assistance on the part of all by taking the offering even as late as the end of the month. No more fitting Thanksgiving gift could be made than one devoted to this interest.

* * *

Among our reports this week will be found an interesting comment on the recent brotherhood convention of the Presbyterians in Cincinnati. Mr. Fortune points out the essential features of this great gathering which is destined to mean so much for the Presbyterian churches of America. His suggestion that it is time the Disciples were undertaking something of the same order is wise and timely. We are of the opinion that it is close at hand. Nothing would give our churches a greater impulse than such an uprising of the men within them as has been witnessed this past year in the Baptist, Congregational and Presbyterian churches. We do not believe that such a brotherhood can be made to order. To be effective it must be the result of a genuine impulse on the part of the men

(Continued on page 988.)

Correspondence on the Religious Life

The Correspondent—Are there religious as well as financial panics? Are we now suffering more from a financial or a religious one?

Panic! What pictures of distress are brought before our minds by this periodic spectre that comes to haunt our peace. It strikes terror to the heart. It robs past sacrifices of their glory and their value. It fills the soul with trembling fear of the oncoming days. Its armies are great columns of clamoring men and women and children gathered before banks demanding their own. Its victims are the millions, but especially the most lowly of the millions. Its sorrows can only be weighed when the noble ambitions and the faithful work and the inspiring hopes and the beautiful loves of years are materialized in a long accumulated substance which in a moment becomes jeopardized by the spirit of this demon frenzy. Its cause is unwarranted speculation and a consequent lack of confidence.

This suggests analogies in religion. More than finance, religion has been the field of panics. Here have been untold quakings of hearts. Here have been tears of blood. More than once the sun has dropped out of the sky of a generation. More than once have the fountains of refreshment been turned to bitter liquids. More than once have the multitudes lost faith in and sight of the highway of life and turned to blindly stumble about in the bogs of doubt.

Wrong Speculation.

The causes of a religious panic are like unto the cause of a financial panic, viz., unwarranted speculation and a consequent lack of confidence. By "unwarranted speculation" is meant speculation that leads to incorrect views, to views that will not stand the testing light of time.

Long continued wrong speculation ultimately leads to a religious panic and thence to a revolution and transformation. When the sun of spring is victor over the long freezing of the winters of the North, the rivers become maddened in their efforts to rid themselves of their freight of ice. The freezing should be charged with the turbulence and not the sun. Rigid puritanism may cause laxity of living. Extreme orthodoxy may produce flippant heresy. There is a pendulum in religion that ever swings. The universe is on the side of the fair; it ruthlessly thwarts the partisan and the unjust.

Ask for more than your share and it gives you the opposite from your asking. The utterly bad is a friend to the good in that it repels and brings the healthy reaction. Extreme Calvinism led to an inevitable panic. We have passed through the fear and drouth and heartache of the panic until we have gained such confidence in the universe that we are now saying man has been made by God the moral arbiter of the world. The pendulum may have to swing back some.

The Price of the Panic.

Progress is fiery, impulsive, radical, uneven and inconsistent. The panic seems an essential element of the way up to God. The panic is the price paid for crystallization. It is the fear of the populace when the age is breaking its shackles. It is the cracking of the shell when the bird of truth seeks the air. It is the commotion of the church when the

George A. Campbell

mumbblings of the priest are challenged. It is the falling of the dead trees when the wind of God blows upon them. It is the avalanche of sectarian walls battered down by those who believe there is some truth beyond them. The panic is the birth throes of God coming to his own. It is the awaking of the dead.

Most religious panics have been caused by long-continued wrong speculation about God. It seems to us as if the race ever believed that God is love, but not so. The church once believed unbelievable things about him. Between that time and this there was a sore panic. The old was challenged; the new not yet believed. There was distress and doubt. The few said, "The king is dead." The many are now saying, "Long live the king." The populace were

"Between two worlds,

The one dead, and the other powerless to be born."

But it has been born; born out of trouble and sorrow. When this little race of theologians dogmatically and presumptuously asserts that "Mine is the truth, and there is none beside," there will ever re-occur tremendous upheavals in the creeds of the world. The finite measuring rod of man cannot be stretched to compass God. When man accepts a vital growing faith, ever seeking light, never formulating his creed into a final and fixed form, then will we have passed from the millenniums of theological panics, but when that time comes this world will have swung into the light and glory of the everlasting throne and we shall see with eyes swept clear of the dust of earth. Meanwhile there will be panics, doubt, fear, darkness, revolution, transformation, light. But through all we move on and up to God.

The Bible Has Its Panics.

The Bible is full of religious panics. It is the book of life, and life flows not evenly on. Upon the heights man talks with God "as a friend talks with a friend," but on the plains there are great murmurings of the rebellious who have lost their way. God to them seems to be absent. He no longer hears nor cares. Providence gives place to chance. Fate ironically grins upon the throne. So man steels his heart to his stoical task or flies to the voluptuous creed, "Let us eat, drink and be merry." Man has ever tended to worship the near and visible. The materialism of our age is the modern descendant of ancient idolatry. The golden coin is not radically different from the golden calf.

Sin ever hides the face of God, and without the smile of his countenance the race plunges to a faithless panic. The children of Israel painfully learned this patent truth. Gideon reflected the panic spirit of his people when he sceptically exclaimed, "If Jehovah is with us why is all this calamity befallen us?" His speculations about God were grievously wrong. He had to be shown, and he learned the lesson but poorly, that a wicked people cannot realize the presence of the holy God.

Reformers and Panics.

Every great reformer was a panic creator. He shocked the people. He was an electric charge to the paralyzed religious consciousness. They had built on false foundations. Their speculations were

wrong. The reformers put the creed to test. They say, "Let Baal defend." They examine the tree for fruit. There is nothing simply for ornamentation in religion. They demand to know if the doctrines have carrying value. They try to square beliefs with life.

The formalists, by their long somnambulism, bring about a lifeless condition, out of harmony with eternal verities. They are responsible for the panic and not the reformer; just as in our day they who are contending for righteousness and just laws are not responsible for present conditions; but those are guilty who have been the cause of the long-grown conditions that now, having reached their acute state, are causing widespread embarrassment. Long wrong-doing must inevitably have its day of serious reckoning. Long wrong thinking must also have its day of acute readjustment. This time is ever a fearsome time to encased souls. When many ideals are toppling from their pedestals the idolaters are panic-stricken. They think truth is being ruthlessly and permanently beaten to the earth. That never happens. Truth has magic wings to lift it from the mire of earth. If this were remembered many religious panics would be averted. But a panic that may lead to life is better than the sleep of death.

The Sensualist and the Panic.

The sensualist with his wrong speculations is on the road to an awful panic in his life. He refuses to take the wise experience of the good men of all ages. He must see for himself. He runs the race with unbridled passions. The years are not many till he finds himself bankrupt.

He has no assets, not even self-confidence. All is lost. Happy is he if at this stage his father's house, with its love and plenty, allures him home.

To-day?

Are we in a religious panic to-day? Have our speculations as to God brought him nearer or have they made of him some icily-cold Great All? Is his still small voice speaking to the multitudes? Amid the roar of the financial panic do we hear him saying, "Be still and know that I am God"? Have his followers a consuming and passionately vital message? Do we live in sight of the cross, or are we pleasure mad? Is our burning desire the redemption of the world or the possession thereof. Is the pulpit prophetic, or like Mark Rutherford, who imagining himself standing before a vast audience in St. Paul's, with the opportunity to address it, said this would be his speech, "Friends, I have nothing to say. Let us be dismissed."

Are we in a panic to-day? It depends on whether we are listening to God or not.

Life at best has its sad surprises. Unless we can find hope and peace in Him "who is the same yesterday, to-day and forever," all our hearts must quake with fear; without whom painful must be the gropings of every man. Without God, "Earth is darkness at the core, And dust and ashes all that be."

Let our sentence this week be from Alexander Campbell, "Oh, it is a noble thing to be a Christian, and to make all the passions of our nature subordinate to reason, to conscience and to the will of God."

Austin Sta., Chicago.

Leaving Sinai

H. L. Willett

It may seem to the readers of this series of articles on the journey to Mt. Sinai that, like Israel of old, we have tarried over long under the summits of the old mountain. The interruption and delay have been unavoidable, however, and we shall now strike camp for a more rapid return.

Monday morning, March 11th, dawned cold cloudy and windy. At six o'clock the mercury stood at 42 degrees. At that hour the camels were coming in from all directions for the departure. They were to go in three divisions. First there were our own riding camels; secondly those of our camp and thirdly a supply for the Russian pilgrims who were leaving a little later the same day for their backward journey to Suez. Naturally all the drivers who had come with us were anxious to return with us for that meant the best pay and as on the outward journey, it was most desirable to have one's camel in the riding party rather than with the camp. Very eager were the discussions therefore among the drivers of the beasts. But the assignment was made by the convent authorities and the sheiks and every man was compelled to take the work designated for him. Some of those who had been our companions on the way up were compelled to go either to the camp or to the Russians.

Our riders got under way at about half past seven, but two or three of us remained behind with Joseph to witness the final adjustment of matters between Father Paulus, for the convent, and the camel men. There was of course the inevitable hot dispute over the loads which the different beasts were to carry. The baggage and camp equipment had been divided by Joseph's orders into fairly equal piles, but there was an endless round of inspection and lifting to see which was the lightest and vehement protests against the size of some of the piles that looked too large. Especially was there angry contention over the two heavy dining room chests which contained the table plate, silver and china. These weighed nearly four hundred pounds each and had both to be carried on the same camel in order to balance on the two sides of the saddle. The altercation of which these two chests were the subject was fierce and prolonged. It was an occasion for all the native eloquence of every man in the four tribal groups which made up our company of Arabs. When the dispute was at its height the scene was that of a wild and vindictive scramble in which apparently every man had part and blows were struck and fierce maledictions hurled, and it would have seemed only natural that knives should be drawn and blood spilled.

In the midst of it all Joseph walked about quite calmly smoking his cigarette and Father Paulus talked to one and another of the drivers on apparently indifferent topics, treating the whole uproar as a matter of no consequence and as quite inevitable. When the clamor had died down a little because the drivers were exhausted with their impromptu eloquence and athletics, Joseph proposed to the head sheik, Tuayneh that the four groups or tribes throw lots for the heavy load. This was done and the leader of the unfortunate tribe to which it fell designated the man who was to take it

and in two minutes the whole matter was settled.

When this was done the packing proceeded rapidly and soon the loads were moving down the valley on the backs of the beasts, and Father Paulus was counting out to the sheik the gold for the return journey. All business transactions between the travelers in Sinai and the Arabs are carried on through the monastery authorities, whose word is law with all the tribes of the desert. Two pounds for each camel were laid down in gold and the money was safely stowed away in the belt of the sheik. Several others of the monks beside Father Paulus came down to bid us good-by, bringing a supply of the manna which the Beduin bring in from the Firan district and sell in small tin boxes at twelve piasters, or about sixty cents each.

At the last moment three of us walked up to the monastery for a final word with the good men there and then at something after eight o'clock we started away from the scenes which had been so interesting to us during the past few days.

At the foot of the valley the Wadi-ed-Deir we stopped for a moment by the side of the Tell-harun, or "Mound of Aaron's Calf," to look back at the monastery and the rugged sides of Sinai. It was a moment of intense interest. On the top of the little Tell was the shrine within which stood the tomb of some Beduin, over which and around the walls hung bits of cloth as mementoes of worshipping visitors. In the distance the monastery could just be seen, its tall cypresses standing perpetual guard above the church and the convent, and far up the opposite cliff one caught a glimpse of the solitary cypress, the living memorial of the lifelong devotion of one brother now dead. Near the mound were the ruins of the barracks once used by the soldiers of Abbas Pasha and before us lay the great plain of Er-Raha commanded by the triple peaks of the Ras Safsaf, the forward portion of Jebel Musa.

From this point we turned to the right into the long Wadi-esh-Sheik up whose further end we had come for some distance on our outward journey. On our right was the mountain of the monastery which faces the convent and on the opposite side the heights of the Jebel Fera which looks down on the plain of Raha. The Wadi-esh-Sheik extends in a vast semi-circle of fifteen hours' journey from the Jebel Musa northwestward around to the Wadi Firan. It is the great valley of the Sinai region and might therefore derive its name from that fact, but the sheik referred to in the title is Salih, whose tomb was passed after something more than an hour. This also is hung with votive offerings, some of which are costly gifts, such as shawls, ostrich eggs, bridles and camel halters. This veneration is paid to Sheik Salih as the ancestor of the mountain Beduin, and every year in May a festival is held here with sacrifices, games and the usual feasts, the exercises being completed by a pilgrimage to Jebel Musa and sacrifices to Moses there. A little further along there lifts itself a stone like an altar, rising to a white summit which is regarded by the Arabs as the scene of Abraham's sacrifice. Near by a rocky seat is called the

chair of the prophet Moses, which he is believed to have occupied while tending the flocks of Jethro.

This portion of the peninsula is very wild and rocky and the vegetation is scanty to the vanishing point. But further on there are growths of tarfa shrubs and at one of these we stopped for luncheon, with the thermometer at 86 degrees. During the afternoon we passed our camping place of the previous week near the Beduin village which we had visited. From this section of the valley Mt. Serbal again became visible and we almost felt at home again, knowing that the beautiful Wadi Firan, with its luxuriant growth of fruits and flowers, was only a short distance away.

Our camp for the night lay a little further down the Wadi-esh-Sheik at the end of the Wadi Soleif, in a beautiful circle of rock which formed a complete protection from the wind. As soon as the camels were released from their burdens they climbed the rocks searching for the scanty shrubs which constituted their only provender. That evening we studied the location and character of the old ruined temple of Serabit-el-Khadem, which we expected to visit in two days. It was a beautiful, quiet night, and our ideal camping place within the ring of hills gave us a sense of security and satisfaction rarely possible in the rough region of Sinai.

During the day the little old Frenchman who served us as cook had fallen from his camel and sustained injuries which he declared rendered it quite impossible for him to do anything toward the preparation for dinner that night. The result was that Joseph and the waiters, with the assistance of some of the boys, had to undertake the task while the old man lay on a pile of blankets and groaned out directions and curses, first on the boys, who were slow and clumsy, and then on the camel who had stumbled and caused his fall. Joseph, however, had grave suspicions that the camel was less at fault than a flask of brandy which the cook carried as a friend in time of need. The next morning his troubles had vanished and he took up his work with assurances to all of us that he would select a better camel in the future.

RECENT SERMON SUBJECTS.

S. D. Dutcher, First Church, Omaha, Nebr.: "The Great Inquiry."

H. F. Burns, Central, Peoria, Ill.: "The Commongplace."

T. J. Clark, Kirkwood Avenue, Bloomington, Ind.: "God's Way of Easing a Too-heavy Burden."

L. R. Hotaling, Catlin, Ill.: "The Prodigal Son."

Joseph A. Serena, Central, Syracuse, N. Y.: "Sermons in Stone."

John R. Ewers, First Church, Youngstown, O.: A series on "Some Bible Nights." (1) A Forward Call—A Night at the Red Sea. (2) A Vision of Strength—A Night at Bethel. (3) A Young King's Decision—A Night in Jerusalem. (4) A Wretched Failure—A Night in Babylon. (5) A Battle Royal—A Night in a Den of Lions. (6) A Fierce Temptation—A Night in a Palace. (7) A Midnight Visit—A Night with Jesus. (8) The Departure of Judas—"It was Night." (9) Jesus in Gethsemane—A Night of Prayer. (10) Eternal Day in Heaven—"No Night There."

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| Lesson Text Judges 16:21-31 | The Sunday School Lesson Out of Weakness Made Strong* | International Series 1907 Dec. 1 |
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Chapters 13-16 of the Book of Judges are occupied with the story of Samson. The record of his exploits stands between the history of the Judges like Gideon and Jephthah and those narratives of rough-and-ready life such as the search of the Danites for a new land and the war of the Benjaminites. Samson is called a judge, and the statement is made that his rule over Israel lasted twenty years. But it can scarcely be asserted that his work was related in any true sense to the activities of the illustrious men who had preceded him. They were leaders of the armies of at least those parts of Israel in which they had their homes. Samson was only a solitary rover who went about at his own sweet will, playing huge practical jokes upon his enemies, the Philistines, and thus avenging himself and his people for the oppression under which they groaned.

No Army Gathered.

So little was Samson concerned with the general progress of Israel in his day that he seems never to have undertaken the gathering of an army or to have depended upon any other force than that of his own strong arm in his contests with the Philistines. Indeed it seems probable that his activity was little to the mind of his Hebrew countrymen, for the effect of his constant irritation of the Philistines was to make them more aggressive in their ill-treatment of the Hebrews. At one time we are told that his own tribesmen took him prisoner and delivered him over bound into the hands of the Philistines, telling him that he had no right to stir up their enemies with his mad pranks, such as the firing of their crops.

Exploits of Samson.

The character of Samson must have been a favorite with the later Hebrews, who loved to recount his deeds of prowess and constant harrying of their ancient foes. The long list of adventures in which he engaged they told by the fireside through the generations. The traditions of his rending of the lion, his dire revenge for the perfidy by which his riddle was guessed at the marriage feast, his destruction of the Philistine grain by the device of lighted torches tied to the tails of foxes, his destruction of a company of Philistines with the jaw-bone of an ass, and his larceny of the town gates of Gaza, all furnished the theme of never-ending satisfaction to the Hebrew narrators.

"Philistines."

His name, Samson, means "the sunny." Some scholars have contended that this was the indication of a sun-myth and that Samson was only a solar figure without historical reality. But the facts do not warrant such a conclusion. There is little indication that the Semites ever personified the forces of nature. There may have been no connection on the other hand between the name "Samson" and the sunny, almost hilarious, disposi-

H. L. Willett

tion of Samson. But in almost every episode of his career he is the practical joker, playing pranks of tremendous seriousness upon the dull-witted and always unprepared Philistines. The very word "Philistine," as it has passed into current literary use, is derived from the Book of Judges, where these people invariably find representation as dull of comprehension, stolid and brutish, the butt of every piece of humor. From this it was but a natural development of the word into its present representation of those who stand outside the bounds of conventional theories and proprieties, the champions of protest and denial.

In What Sense a Nazirite?

There is but little in the character of Samson to admire. A generation that has passed out of the period of childish delight in deeds of strength and hardihood cannot place Samson among the heroes of the Old Testament. He is merely a striking illustration of the motto of the Book of Judges, "There was no king in Israel in those days, but every man did that which was right in his own eyes." There was little high-mindedness and no self-restraint in the character of the man. His mother was bidden to abstain from wine, but if Samson ever followed her example there is no mention of it. He was to be a Nazirite from birth, but if he made any effort to keep the vows of such a life he seems to have exhausted himself in the practice of allowing his hair to grow long. He bears no other mark of the holy life.

The Fall of Samson.

It is not until the close of his career that one's sympathy for Samson in his misfortunes leads to genuine interest in his experience. Hitherto he had been only a firebrand on the borders between Israel and Philistia. By the shrewdness and persistence of one of the several Philistine women whom he loved at various times, Delilah of the valley of Sorek, he was entrapped and delivered over helpless to the Philistines. After repeated efforts, the failure of each of which in succession Samson must have greeted with the huge laughter of such a rollicking spirit, she gained from him his secret. The connection between his strength and his hair it is not easy to trace, but his consciousness of violation of his lifelong pledge may well have robbed him of his confidence, and he fell easily under the strength of his foes, huge as he was.

A Prisoner.

Blinded and bound in fetters of brass, he was made to employ his great strength in the grist mill of Gaza. But nothing could repress his good nature and jollity; he was still the "sunny," although in darkness. All his life he had served himself and his own appetites; now he was helpless and alone. Probably both Philistines and Hebrews were happy that he was no longer at large, to work havoc to one and bring danger upon the other. Thus far his career had

been of little advantage save to furnish material for later wondering recital.

The supreme moment of his life came, when he was to partially atone for his faults and frailties. A great feast of the Philistines at the temple of the fish-god Dagon gave him his opportunity. Every one was curious to see him. It was not the mere wish to taunt a fallen foe, but the satisfaction of being amused by the good humor and jollity of their captive. Out of the sport of the day, however, Samson looked up with sightless eyes to the God who had given him his strength in earlier days. With one prayer for the return of his old might, and with a supreme effort inspired by national spirit and hatred of his captors, he drew the pillars of the temple porch upon himself, and in their crashing fall he slew a multitude of the worshipers of the false god. Perhaps this closing scene redeems somewhat the undisciplined and errant past of Samson's life. In scarcely any other episode does he furnish an example for imitation, but rather is his career one of warning against the sins of self-indulgence and refusal to work with his fellows for the common good. The spectacular exploits of solitary and selfish champions are sometimes interesting in recital, but the men who accomplish results in the world are those of humble spirit and consecration, who by self-restraint and courageous devotion to the simple tasks of virtue and the holy life, assist their fellowmen in the promotion of the kingdom of God, which comes not with observation, but in the silence of growing character and widening reform.

Daily Readings.

Monday.—Judges 14:1-9, Samuel and the lion. **Tuesday.**—Judges 15:9-17, Philistines slain. **Wednesday.**—Judges 16:4-20, Samson defeated. **Thursday.**—Judges 16:21-31, The death of Samson. **Friday.**—Deut. 12:28-32, The snare. **Saturday.**—Prov. 1:7-19, Consent not! **Sunday.**—Eph. 6:10-20, The Gospel Armor.

THE ANTIDOTE FOR VANITY.

Doctors differ as to the best way in which woman can be saved from the vanity to which she is wholly given over in heathen lands, and largely in Christian countries. But whatever may be thought about the success of reproof, no one doubts that the absolutely sure antidote is "the expulsive power of a great affection." The heart of woman is for love. The foundation of vanity is in selfishness. Rebecca for her husband; Salome for her child; Deborah for her country, and Mary for the Christ, forgot self.

But the heart must be always full. When other affections are not all absorbing Satan finds his opportunity and selfishness is again made dominant. In the Kingdom of God every day is a crisis. Christ is engaged in an irrepressible conflict. There is infinite variety in the service. Its opportunities increase with growing capacity. Woman comes to her finest, purest and noblest only (Continued on page 988.)

*International Sunday School lesson for December 1, 1907. The Death of Samson. Jud. 16:21-31. Golden Text, "Be strong in the Lord and in the power of His might. Eph. 6:10. Memory verses, 28-30.

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| Scripture II Kings 6:8-23 Ps. 27:1-5 | The Prayer Meeting Trouble a Means of Revelation | Topic for Dec. 4 |
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Trouble is a means of discipline and discipline brings the soul into harmony with God. Many of the troubles that come to us are of our own making. We try to bend the will of God to our wills. We would have social action meet our narrow views, not the needs of humanity. We may even attempt to control the church for private ends, not for the glory of God and the salvation of men. When the selfish aims of the individual collide with the purposes of God the individual is brought to grief. Then the opportunity is present for him to put himself in line with the purposes of God. Even the misfortunes that have not come as a reward of wilfulness have disciplinary value. They compel us to go deep into the soul and inquire about its fundamental needs.

Man discovers his strength in the day of trouble. Few men ever reach the limit of their powers. They do not come to the place where the best is demanded of them; rather, they do not see their opportunity to show themselves strong. There is in every man the inclination to deal gently with himself and to leave unused a good part of his strength. Trouble compels us to call out reserves. We are astonished at what we can do when ne-

Silas Jones

cessity is laid upon us. We can give up ease and comfort gladly for the sake of a noble aim. Woolsey, deprived of his honors by the king, could say:

"I know myself now; and I feel within me

A peace above all earthly dignities,
A still and quiet conscience. The king
has cured me,

And I humbly thank his grace."

We must know ourselves in order to know God. If we never realize how great is the soul within us we can never become acquainted with God.

Friendship is tested by trouble. The false friend is revealed for what he is when it costs something to keep the pledge of love. It is easy to think of the shallowness of much that is called friendship. Selfishness is so disgusting that it is forced to wear a mask in order to accomplish its ends. But we must not let the real friend speak to us in vain, because our hearts are sore by reason of the traitor's deed. The fidelity of one friend is enough to compensate for many a loss. We cannot have a good opinion of men in general. Unless we trust some

one. And life without faith in men is death. There is a great deal of nonsense in our reasoning about trouble. We have our attention fixed on the accidents of life and not on its realities. Hence it happens that the rich rewards of friendship are not enjoyed because we have our minds on the mean things some enemy has sold or the few dollars we have lost.

The vanity of earthly joys and achievements is sometimes the theme of the preacher. We are apt to think he is wasting his energy in discussing such a theme. The earth seems to be generous with us and its gifts are not to be despised. But we misunderstand the preacher. His aim is to show us that we need God. The earth has treasures for those who find their Creator. But leave God out of your plans for success and you will fail. Trouble drives us to God. It reveals the barrenness of existence without Him. It compels us to cast all our care upon Him and to rest in Him. Then comes the wondrous revelation of His love and power. "If God is for us who is against us?" cried Paul when the whole world seemed to be against him. He was learning what God could do through men who trusted Him.

Eureka, Ill.

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| Scripture Psalms 111:1-10 | Christian Endeavor The Beauty of Gratitude | Topic for Dec. 1 |
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The returning Thanksgiving season brings us to the point of some measure of self-examination as to our feeling of gratitude. When we join in services of thanksgiving and praise to God, when we ask ourselves "Am I thankful?" when we attempt to survey the whole field of our blessings we may experience a feeling that ours is not real gratitude, that our expressions of praise are empty sound. It is not easy to say "I love God, I am grateful to him," and be confident that we cherish such feelings in our hearts.

A Delicate Flower.

These impressions may arise chiefly, not from lack of gratitude, but from the difficulty of self examination. Feelings of gratitude, emotions of praise are of a texture so fine that they may not ruthlessly be dragged to the light at set times. Thanksgiving is a flower of the spiritual life so delicate that the attempt to handle it and to exhibit it but withers its beauty. Like beautiful snowflakes our highest spiritual thoughts and inspirations crumble at our touch and defy our attempts at classification.

Expressions of Gratitude.

So it comes about that fullest praise and deepest gratitude may not be voiced in words or hymned in song. These are things of those fleeting moments when we are lifted to heights where we hear the still, small voice and know thoughts too deep for words. Gratitude is not saying we are grateful. It is living the life of gratitude. It is exhibiting the beauty

Royal L. Handley

of thankfulness in its best expression of the godly life.

The Day.

This does not mean that we shall not join in Thanksgiving day meetings for praise and prayer. Indeed, I wish that every Christian Endeavor Society might have its sunrise prayer meeting, or in other gatherings give voice to gratitude. For such occasions cultivate thankfulness, cherish our highest emotions and may be the hours in which we know mountain-top feelings of appreciation of the goodness of our Father.

Our Blessings.

In any attempt this Thanksgiving time to number our blessings let us leave to the last the counting of our outward benefits,—our crops, houses, good clothes, full tables and bank accounts. Let us first ask ourselves about things of which we may not often think. Have we larger measure of reverence for God, of love for Christ, of knowledge of his Word? Is it a pleasure to find new duties in the church? Is ours the joy of new understanding of all human life? Has God given us greater liberality? What of my fund of moral power? If it is easier to keep the pledge, thank God for that. If the friendship of good people brings more of pleasure, be grateful for this good. If you find joy in the best books and magazines give praise for this boon. In all our days let us rejoice in those gifts of

God which are tokens of the harvest of spiritual sowing, the evidence of that life which is one unceasing expression of gratitude to God.

Daily Readings.

Monday—Thanksgiving is good (Psa. 92:1-15). **Tuesday**—In public worship (Psa. 35:17-19). **Wednesday**—In everything (I Thess. 5:11-18). **Thursday**—For Jesus Christ (II Cor. 9:10-15). **Friday**—For national blessings (Psa. 136:1-26). **Saturday**—For bodily good (I Tim. 4:1-14). **Sunday, December 1, 1907**—The beauty and utility of gratitude (Psa. 111:1-10. A Thanksgiving consecration meeting).

THE CONGRESS OF DISCIPLES

Edgar D. Jones.

Now that the Norfolk convention has passed into history, the attention of our Brotherhood should be directed to the National Congress which convenes in Bloomington next April.

The committee is not quite ready to give the program for publication. Suffice it to say, however, that the coming congress will present an array of unusual platform talent. The minister, the college student, the Bible school worker, the active laymen and indeed all who are alive to the needs of the church will find it to their interest and profit to attend. Keep watch for published program and decide to attend.

First Church, Bloomington, Ill.

C. W. B. M. DAY AND THE PRE-MEETING.

It took 6,000 years for God to prepare his world program for man's redemption. It took three years' special training of the twelve participants in the first presentation of this program.

No church can make any missionary day a success without thorough and definite preparation.

A meeting of the auxiliary sometime



A Baby Girl in the C. W. B. M. Orphanage in Deoghur, India.

previous to the C. W. B. M. Day service is essential. At that time it is good to set certain aims both as to increased membership and offerings.

Such a meeting will often reveal the possibility of the auxiliary becoming a living link or a life line, or the way can be opened for some large gift, and, above all, it will centralize purpose to give to the utmost.

If a missionary or one of the state or national officers is to be the message bearer, knowledge of special preparation by the church and the auxiliary will give power to the appeal.

If the program is to be wholly local auxiliary talent the pre-meeting will aid by giving direction to the committee and will cause every woman to feel that nothing less than her best is required.

If there is no auxiliary in the church such a meeting, at the call of the pastor who believes the Christian Woman's Board of Missions is one of the church's agencies for saving the world, will produce a prepared company that C. W. B. M. Day will pledge to enter the work.

To our pastors we are looking for much help in attaining our most significant centennial aim, the doubled membership. C. W. B. M. Day this year must record a far reach toward this goal of success.

Lest we count without profit and measure our forces with confusion, we shall pray that in all our efforts the motive shall be for service and not for mere numbers.

Mrs. M. E. Harlan.

OBSERVE C. W. M. B. DAY.

If, as a noted scientist has said, "the correlation of forces is the greatest discovery of the nineteenth century," the correlation of the moral forces of God into and through redeemed and redeem-

ing womanhood, is the discovery and unfolding of the secret of the ages, the breaking down of caste, the deliverance of her fallen sisters and brothers, the redemption of childhood, the creation of the Christian home with its wonderful power to uplift humanity.

Her power is not within herself alone, but she finds it in the secret of His presence.

On the coast of Scotland is a siren whistle which throws its voice out many miles across the dark, rocky and stormy waters. As seen from the surface the source of power seems to be a great mystery, but beneath is a mighty engine which compresses the air. So He whom she has not seen but loves is that power that gives voice to womanhood to bear the good tidings of hope and salvation to those who sit in darkness and the valley and shadow of death.

A great door is open before her.

Prison houses of sin at home, the harem of the Orient and the rusty hinges of Zenana walls shall swing open to behold her face radiant with love and hear her whisper of deliverance, peace, redemption and salvation. No woman who realizes what the Christ has done to sanctify the name mother, daughter, sister, will for a moment withhold her love, her gifts and sacrifice that others may share her blessing.

It is so like woman to give herself and of herself to the object of her affection, not counting the cost but breaking the alabaster box of her love upon His little ones till the whole earth shall be filled with odors of the sacred ointment of grace and blessing. Nor shall the ointment of her love cease to flow as a perennial stream till the kingdom shall come and all nations shall call her blessed—then shall she sit with the King eternal clothed with the sun and the moon under her feet.

Brethren, help the Christian Woman's Board of Missions in its great work for humanity through the observance of C. W. B. M. Day.

Finley B. Sapp.

Aberdeen, S. Dak.

THE CROWN OF THE YEAR.

The Christian Woman's Board of Missions is the only organization in the church which constantly, definitely, systematically teaches, twelve times a year, through its auxiliary meetings, and three hundred and sixty-five times a year, through its members and the **Missionary Tidings**, the obligation of the church to world-wide missions. Says Bro. Stephen J. Corey: "Were it not for the constant teaching on foreign missions which the church receives through the auxiliary it would be impossible for the foreign society to report as large receipts year by year." In like manner the auxiliary champions the cause and forwards the interests of all our missionary enterprises in the home-land through its intelligent knowledge and survey of the thirty-nine states and territories in which our board is doing mission work.

As in the home, so in the church, God has set the mother heart to guard His most sacred treasure, to keep the spirit of His love burning in the hearts of His children.

The first Lord's day in December is our one opportunity to so attractively present the claims of our work before the whole church that she will catch the

vision of our Lord's love and message which thrills our hearts and be constrained to unite with us in this holy and beautiful service. Let reverence, dignity and the divine optimism of the spirit of God permeate the heart of every one who contributes time, ability and money toward the success of this meeting.

May the unparalleled success of the year past, together with the magnitude of the task before us, inspire us to make



Mr. and Mrs. Walter G. Menzis, C. W. B. M. Missionaries in Rath, India.

this the crown of all our efforts of the year.

Mrs. Louise Kelly.

Emporia, Kans.

SCHOOL TEACHERS Also Have Things to Learn.

"For many years I have used coffee and refused to be convinced of its bad effect upon the human system," writes a veteran school teacher.

"Ten years ago I was obliged to give up my much loved work in the public schools after years of continuous labor. I had developed a well defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general "gone" feeling with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced because some years ago I have drunk a cup of weak, tasteless stuff called Postum which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Suddenly I found myself improving in a most decided fashion.

"The odor of boiling coffee no longer tempts me. I am so greatly benefited by Postum that if I continue to improve as I am now, I'll begin to think I have found the Fountain of Perpetual Youth. This is no fancy letter but stubborn facts which I am glad to make known."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

D. A. Hunter is the new minister in Nunda, Ill.

J. F. Findlay is preaching in a meeting in Geneva, Neb.

W. H. Oldham has accepted a call to the church at Sebring, O.

J. R. Golden is helping L. G. Huff in a meeting at La Harpe, Ill.

Edward Clutter is leading in revival services in Stockton, Kansas.

Newton H. Miller, State Secretary, will hold a meeting in Lakewood, O., in January.

E. P. Wise, East Liverpool, O., is preaching in a meeting at New Cumberland, W. Va.

State Secretary W. A. Baldwin dedicated the new church house in Mitchell, Neb., Nov. 10.

Mrs. Helen E. Moses will make the C. W. B. M. day address in the First church, Vincennes, Ind.

R. F. Whiston ended a meeting recently in Aurora, Neb., in which there were over one hundred additions.

E. S. DeMiller is the evangelist in a meeting in the Birch Street church, Cleveland, O., where A. B. Griffiths is pastor.

Emile L. Patterson, Mackinaw, Ill., asks us to say that the Christian Church Calendar published by him last year will not be issued this year.

W. C. Bower and the Tabernacle church in North Tonawanda, N. Y., are following the leadership of C. W. Henry of South Bend, Ind., in a revival meeting which began Nov. 10.

Mrs. H. F. Burns, wife of the pastor of the Central church in Peoria, Ill., is spending three or four weeks in Oklahoma with her parents, hoping to benefit her health by the visit.

Charles E. McVay has been engaged as gospel singer for future meetings in Springfield, Ill., where he will help F. W. Burnham, and in Kalamazoo, Mich., in services with W. H. Hedges.

A minister is wanted for a church near this city. Excellent opportunity for an experienced pastor. The church can promise a salary of \$1,000 a year. Address the Christian Century.

The work of the Walnut Hills church, Cincinnati, O., proceeds with pleasing

evidences of success. The pastor, A. W. Fortune, finds time in the midst of his pastoral labors to make ready for coming examinations for his doctor's degree in completing his studies in the University of Chicago.

J. P. Myers, pastor in Portsmouth, O., who lost his little son but two months ago, received word Nov. 13 of the death of his mother in Wauseon, O. He has the sympathy of many brethren in his sorrow.

The First church, Lincoln, Neb., in order to provide itself with an adequate auditorium, following the Scoville meetings, has rented a theater for a year. Jesse Van Camp will remain in the city a month working with our churches.

Beginning with the installation of a new pipe organ extensive improvements have been made in the Central church, Syracuse, N. Y., which are now complete. Joseph A. Serena and his people rejoice in the added beauty of their house of worship.

P. A. Sherman, of Rib Lake, Wis., a former graduate of Hiram College, has been appointed a missionary to India by the Foreign Society. He sails from New York City December 17 and from Southampton on the P. & O. ship December 27, and arrives in Bombay January 17.

The receipts of the Foreign Society for October, the first month of the new missionary year, amounted to \$4,789, a gain over the corresponding month one year ago of \$1,083. This is a good start on the new year in which we are heading for a new mark of \$350,000 by September 30, 1908.

The Foreign Society is planning to raise \$25,000 for a mission building in Havana, Cuba, during the current missionary year. It will be used for a church, for a school and also for a home of the missionaries. It is important that we get a good footing there at the earliest possible date.

The Columbia Avenue Church, Rochester, N. Y., gives evidence of its vigor in an offering of fifty dollars for state missions. The Sunday school takes on new life as it enters into a contest with the larger school of the First Church of Rochester, which will end Easter day. J. Frank Green is the earnest minister.

The Men's Club of the Third church, Indianapolis, Ind., enrolls two hundred men, and is not yet two months old. H. G. Hill, the pastor, is a "men's preacher." He is engaged for three Sunday afternoon addresses to men in Terre Haute, Greenwood and Indianapolis. There are over 500 men in his own congregation.

R. Tibbs Maxey and D. G. Dungan will be associated hereafter in evangelistic labors. These young men have given good account of their ministry as pastors and evangelists, Bro. Maxey in Des Moines, Iowa, and Bro. Dungan in Illiopolis, Ill. Bro. Maxey built up a mission church into the fourth in size in Des Moines, while a student in Drake University. Evangelist Dungan is a good soloist and cornetist. These young men have open dates. Address them Box 5, University Place, Des Moines, Iowa.

S. W. Elam, minister of the church in Dallas City, Ill., makes the interesting report of the past year's work that the church has received 129 new members, given \$180.97 for missions, raised in all \$2,019.15 and supported a well attended prayer meeting. A well sustained growth is evident in every department of the church.

Dr. and Mrs. Dye recently spent a Sunday with the church at Eureka, Ill., and all agree that it was one of the great days in the history of the church. Great crowds heard them and were thrilled as seldom they have been. Dr. Dye is an intrepid missionary and pioneer in savage lands and men who had scoffed at missions owned their conversion after hearing him.

The Sunday School of the First church, Cedar Rapids, Iowa, is the third largest in the city with an attendance of over two hundred. To better provide for the needs of the school the parlors of the building have been redecorated, new lights installed and other improvements made. George B. Van Arsdall, the minister, is leading in a series of mid-week studies on "The Bible, How to Study and Teach It."

The church in Abingdon, Ill., has had a good year under the leadership of H. James Crockett, who will end his relationship with the congregation as pastor next month. Without the assistance of evangelists there have been 186 additions, 146 of them by baptism. The financial record is unusual, all current expenses having been met and the church freed from debt by payment of \$600. Bro. Crockett has not accepted a call elsewhere, and his successor in Abingdon has not been chosen. F. W. Reynolds is clerk of the Abingdon congregation.

CLEARED AWAY.

Proper Food Put the Troubles Away.

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles.

"I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a N. H. man. "For many years I was unable to eat even a light breakfast without great suffering."

"After eating I would suddenly be seized with a terrible attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or two, leaving me so weak I could hardly sit up or walk."

"Since I began to eat Grape-Nuts I have been free from the old troubles. I usually eat Grape-Nuts one or more times a day, taking it at the beginning of the meal. Now I can eat almost anything I want without trouble."

"When I began to use Grape-Nuts I was way under my usual weight, now I weigh 30 pounds more than I ever weighed in my life, and I am glad to speak of the food that has worked the change."

Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

Christmas Programs

We have a large assortment
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Christian Century Company
358 Dearborn Street, CHICAGO, ILL.

Among the Disciples of Chicago

The results of faithful and vigorous work by our Chicago pastors and the earnest co-operation of church members are seen in the excellent reports this week of regular services and special work of our churches.

The church in Evanston has purchased for the remarkably low price of \$1,500.00, a fine lot on the corner of Greenleaf and Maple streets. It is probable that the present property will be sold and the church will begin in the spring the erection of a new building on its lot.

The Monroe Street church has redecorated its building throughout. In services November 10th when the largest audience in the recent meetings of the church filled the auditorium, \$1,000.00 was called for to cover the cost of the repairs and decorations. Over \$1,250.00 was quickly given and almost all of this has been paid. In six months time the average attendance in the church services has almost doubled and under the direction of C. C. Morrison the church is prospering to a very encouraging degree.

The annual meeting of the Austin church, of which Geo. A. Campbell is minister, will be held on Wednesday of this week.

In all its departments there has been much improvement the last month in the Maywood church, where Victor F. Johnson is preaching.

W. F. Shaw reports the largest audiences of the year this week. The financial condition of the church is improving.

The McCowan Deaf-Oral School has Sunday School classes in the Englewood church. Last Sunday in a touching service C. G. Kindred received the confessions of three members of the classes. Financially the church is in a very happy condition. It has been decided to employ a business manager for the assistance of the pastor in his work.

There was one addition to the membership of the Irving Park church last Sunday. The labors of W. F. Rothenburger and his enthusiastic people have resulted in the crowding of their building, and already men of the church are talking enlargement of the church house.

The Sunday School of the Metropolitan church, for which A. T. Campbell is preaching, makes the matter of room a problem in the work of the congregation. The church maintains club rooms open through the week.

S. G. Buckner has a class of forty men in the Harvey church. The men are working evenings finishing the basement of the new building.

The Jackson Boulevard church will have a "Harvest Home" service next Sunday evening. This month the congregation raised \$1,500.00 for payment on the mortgage of the church, reducing the indebtedness to \$3,000.00. There was one addition last Sunday and 392 in the Sunday School.

The church house of the Ashland Avenue congregation is undergoing improvements which will cost \$1,500.00. W. R. Moffett, the pastor, reports that the Sunday School has grown to 174 in average attendance.

The First Church of Waukegan has secured the services of Mrs. James W. Swearingen, a talented singer, as soloist and choir director. The annual bazaar and dinner, given by the ladies of the

church, will be held on Thursday night of this week.

Edgar D. Jones, minister of the First church, Bloomington, Ill., was the speaker at the meeting of the Ministers' Association on Monday in the Grand Pacific Hotel. He read a stimulating paper on "The Literary Work of the Preacher," which was highly commended by those who had the pleasure of hearing him.

Reopening Service.

During the past year extensive repairs have been made upon the church property of the West Pullman Christian Church. The interior of the church is now being decorated and on next Sunday will be reopened for use in a special afternoon service. Dr. Herbert L. Willett, who delivered the address at the laying of the corner-stone of this building and also preached the dedicatory sermon, will deliver the principal address at this reopening service. Short addresses will also be made by the president of the West Pullman and Calumet Ministers' Association. A cordial invitation to attend the service is extended to the brethren of our city churches.

Two hundred and ten men and boys sat down to the annual men's luncheon in the Eureka, Ill., church. The addresses were by Harry F. Burns, of Peoria, and Mr. W. L. Hipsley, of Table Grove. Mr. Hipsley represented the claims of religion on business men and presented a message from a busy man of affairs that ought to be heard widely. Mr. Burns presented the claims of the world on the church and the need of strong men for the work in a way that was both eloquent and convincing. "It was a ringing call to duty," says Alva W. Taylor, the pastor.

A GREAT MEETING OF THE PRESBYTERIAN BROTHERHOOD.

Under a large banner upon which was inscribed "The Men of America for the Man of Galilee," fourteen hundred Presbyterian men met in Music Hall in Cincinnati on November 12 for the second annual convention of their Brotherhood. This was without doubt one of the most important religious gatherings of the year. These delegates represented twenty-five thousand men, who are banded together in a national organization, the purpose of which is to help men by extending the kingdom of Christ. The spirit of these fourteen hundred men indicated that it will not be long before a large per cent of the 400,000 men of the Presbyterian Church will be enlisted to do definite service for Christ.

Even before the address of welcome S. D. Gordon, in a devotional talk, sounded the key note of the convention. His subject was "Putting First Things First," and he made it emphatic that the first place in a man's life and the first place

in an organization of men belongs to Christ. That spirit was present in all the addresses and dominated the whole convention. One was impressed with the fact that the sentiment which received the heartiest applause was the exaltation of Jesus and of the Christian spirit in controlling the conduct and fellowship of men. The favorite expression of the president, Hon. Hugh H. Hanna, was that the spirit of the Brotherhood must be "Christ on the throne and man on the cross."

The program of the convention consisted, for the most part, of conferences

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on great subjects which are vital to men and to our present age. The conferences were opened by addresses by specialists and then, in two-minute speeches, the men from the floor told what their brotherhoods were doing along these various lines. It was an interesting study for one who was sitting in the gallery to watch this body of men who were repeatedly designated as the "King's Men." It is a mistake to say that men cannot be interested in anything but business and politics. You would go far to find a more enthusiastic body of men than was this. The subjects of these conferences indicate the seriousness of the work which the Brotherhood is undertaking. They were such subjects as these: The devotional life and work of the Brotherhood, the educational offices and opportunities of the Brotherhood, the practical ministries of the Brotherhood, the problem of the city and the foreign-speaking population, the church and the working-men, personal work and evangelistic work by and for men. These conferences were conducted by such men as Hon. Hugh H. Hanna, Andrew Stevenson, S. Edward Young, Dr. E. P. Hill, Rev. Charles Stelzle, Dr. Howard Agnew Johnston and Dr. E. F. Hallenbeck. As I listened to the addresses of these leaders and to the two-minute speeches of the men who represent the rank and file of the church I said to myself repeatedly, these men are equipped and ready to meet the great need of the church of today. The Brotherhood is not for a selfish purpose, it is for service. Its mission is not primarily social. It stands for Bible study and for personal work in enlisting men. It stands for a deepening of the spiritual life of the church at home and for world-wide evangelization abroad. The testimony of the men as to what has already been accomplished was inspiring.

Many church workers have felt that the fraternal organizations, because of their organization, have been able to get a hold on men from a point of contact where the church has been failing. The Brotherhood is in a position to meet in the name of Christ the need which fraternal organizations have supplied. By means of the button a member will be recognized by his brothers wherever he goes, and this convention recommended that uniform cards of identification of members should be used by all Brotherhoods. By means of the button and identification card a member of the Brotherhood can find friends and help, if needed, wherever the Presbyterian church is found. One gentleman told how a member of his Brotherhood, a traveling man, suddenly became sick in a strange city. Just before he became irrational he had showed his attendant his membership card. The result was that the Brotherhood in that far away city cared for him during his sickness. That is practical Christianity and such work will appeal to men the world over. This organization is only two years old, but it has already

accomplished much and gives promise of great things for the Presbyterian body.

Has not the time come for some such national organization among the Dis-

ples which shall unite our men in definite service? Many of our churches have men's clubs and others have had them. Some of these clubs are doing good work,



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but if we had a national organization with a common plan and aim a revival of service would sweep through our churches. May the Disciples of Christ join with the Presbyterians in the realization of their motto, "The men of America for the Man of Galilee."

A. W. Fortune.

Cincinnati, O.

EDITORIAL NOTES.

(Continued from page 979.)

themselves. But reports indicate that that impulse is well on the way to expression in a brotherhood or fellowship of some kind among the Disciples of Christ, which shall have as its aim the development of spiritual life, the cultivation of character, the broadening of the vision of Christian manhood regarding the immense opportunities for service in the present age and the extension of the kingdom of God throughout the world. We should like to hear from our readers regarding the wisdom and timeliness of such a plan in the churches.

CHILDREN'S DAY FOR HOME MISSIONS.

Sunday, November 24th, will be generally observed in the Sunday schools as Children's day for home missions. This is an opportunity presented to the Sunday school for participation in the great work of preaching the gospel in America. Last year our schools contributed something over \$10,000 to home missions, and this year it is hoped that not less than \$25,000 will be received from this source. Many schools will celebrate the day in the use of the exercises sent out by the American Christian Missionary Society, and those who are not will send a special offering taken on that day. Last year Kentucky led the states in the number of schools observing the day and in the amount of the offering. Quite a little competition has developed among the states along this line and it would not surprise us if Ohio or Missouri stepped to the front to challenge Kentucky for the first place this year. At all events every wide-awake school should take the offering. No greater work is pressing upon the hearts of our people than that of home missions.

If it is impossible for you to observe the day, November 24th, any day convenient between now and the first of January will do as well.

Let us have a great offering from the Sunday schools for home missions this year.

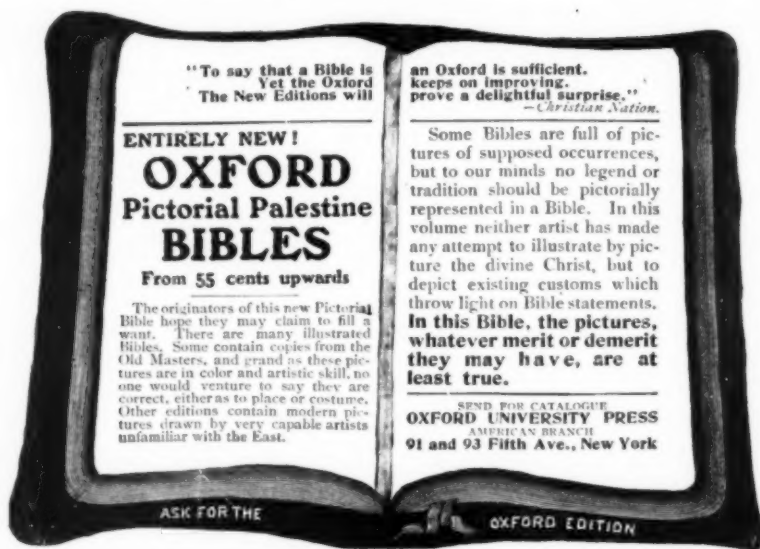
THE ANTIDOTE FOR VANITY.

(Continued from page 982.)

when dominated by devotion to Christ as her paramount affection. All other relations are transfigured by this supreme one.

The Christian Woman's Board of Missions with its social features, educational advantages and definite enlistment in world-wide service, has brought emancipation and growth to tens of thousands of women. With its approaching C. W. B. M. day, December 1st, and its Auxiliary Simultaneous Organizing Campaign extended to the end of the month, and its Inspiring Centennial Aims—100,000 women in auxiliaries and circles, \$200,000 in new stations—it should lead thousands more into fuller liberty and larger life.

W. R. Warren,
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From Our Growing Churches

TELEGRAMS

Columbus, O., Nov. 18.—Beginning with Broad Street Church of Christ. Walter Scott Priest, pastor. First invitation given to-day, resulting in sixty accessions. Fine new building packed to the uttermost to-night. Conservative city. All churches, they tell me, have small audiences. The greatest meeting ever held by our people in this city resulted in 110 added. Hence we have great reasons for rejoicing.

Chas. Reign Scoville.

Lincoln, Nebr., Nov. 17.—Scoville meetings closed with grand reception at Auditorium Monday evening, November 11, but should have continued for several weeks. All churches and Bible schools overflowed to-day. Visible results of meetings 1,461.

H. M. Hall.

Eureka, Kan., Nov. 18.—Clarence Mitchell and Ernest Bilby here. Ten yesterday, 32 to-day. Sunday-school and young people gathered in past meeting. We are reaching a class of adults past effort has failed in.

O. J. Law, Minister.

Shelby, O., Nov. 18.—Meeting three weeks old. Interest continues to grow. Eighty additions to date. Great victory for our people in this difficult field. Bro. Fleming is most effective pastor-evangelist and is being signally used of God. Una Dell Berry is the efficient leader of song. Meeting continues.

Chas. E. Wilson, Pastor.

ILLINOIS

Chopin.—The meeting here closed last Thursday night with 31 additions. O. C. Bolman, of Mason City, did the preaching and C. B. Hanger, of Armington, Ill., was the singer. This meeting is considered the best held in the church for years. Bro. Porter, the pastor, rejoices in the improved condition of the church as a result of the revival. An interesting reception was held in the church for the new members. J. W. Porter, assisted by C. B. Hanger, will hold a return meeting in January for the church in Mason City. I have open dates after November 15. My address is Armington, Ill.—C. B. Hanger.

Armington.—We are just beginning a promise under F. A. Sword, of Polo, Ill. John C. Lappin is minister of the church. We have a good chorus. The brethren here have a well equipped building.—Charles E. McVay, song evangelist.

Taylorville.—In regular services during two months there have been ten additions to the church here. Seven of these

were by letter and two by confession.—M. L. Pontius.

Du Quoin.—Two persons were added last Sunday and one the Sunday before to the membership of the Main Street Church.—George W. Wise, pastor.

Fairfield.—Our two weeks' meeting in the college town of Albion, with Bro. Connor resulted in twenty-three additions. Among them were the principal of the high school and a number of prominent persons. There were seven accessions at the last invitation, five of them men. Our work is prosperous here.—Allen T. Shaw, pastor.

IOWA

Des Moines.—University Place, eight by letter, one confession; Central, one confession and one by statement; Ninth and Shaw, two confessions.—John McD. Horne, secretary ministers' association.

KANSAS

Salina.—Twenty-four additions at regular services since last report.—David H. Shields.

KENTUCKY

Latonia.—Three added here yesterday, November 16.—H. C. Runyan.

MISSOURI

Higginsville.—Eight added to the membership of this church in the last month, three of them by baptism. We are having fine audiences.—James N. Crutcher.

TEXAS

Midland.—We have just ended a meeting here with home forces. There were sixty-three additions. Forty-three were by baptism. The pastor had no assistance. The Sunday-school is growing.—A. C. Parker.

UTAH

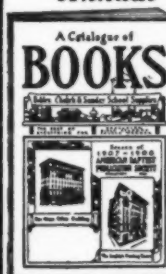
Salt Lake City.—In regular services in which Dr. Albert Buton was the preacher there have been twenty additions in the last month, two of these Sunday, November 10.

WESTERN IOWA LETTER.

Most of the churches in western Iowa have ministers, and are making progress. There are several small churches, however, which are holding on to what seems to be a forlorn hope, and looking for a more prosperous day. Churches and ministers change often in this part of the country. Iowa has lost in population in the last few years, and it seems most of the emigrants were Christians. The Northwestern district is in better condition than ever before, and a larger

New Books

Annual Catalogue



The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a postcard.

LATE ISSUES
Beautiful Joe. New and enlarged edition. By MARSHALL SAUNDERS. Illustrated by CHARLES COPELAND. Price, \$1.25.

The Formation of the New Testament. By GEORGE HOOPER FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.

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That Blessed Hope. By DAVID HEAGLE, D. D. Ph. D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.

Gail Weston. By Mrs. S. R. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.

The Morning Hour of American Baptist Missions. By A. L. VAIL, D. D. 12mo. Price, probably \$1.25.

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number of churches supplied with ministers than for several years at least.

Erwin F. Leake of Onawa is the district secretary. The work is improving in his parish. Recently Brother Leake addressed the men of the Sioux City church preparatory to an organization of a men's club. C. E. Freman recently located at Cherokee. W. T. Ratcliffe is the new minister at Akron. Rock Rapids is looking for the right man to succeed Bro. Huntley.

The First Christian Church of Sioux City has organized a men's club. The number of men in the church has been doubled in less than three years, and over three-fifths of the present membership have come into the church since the beginning of the present term of ministry in less than three years. People move about in this country. This church uses the duplex system of envelope collections and has the missionary offering envelopes printed and inserted at the proper place in the cartons at the beginning of the year.

Sioux City. John Kendrick Ballou.

WASHINGTON, D. C.

Reports at Washington ministers' meeting, Vermont avenue (F. D. Power), 5 by letter and 3 by confession and baptism; 9th street (Geo. A. Miller, pastor and evangelist, Mrs. J. E. Powell, singer), 15 confessions, 2 reclaimed, 10 by letter, 21 of these are grown people, 10 being men and 11 women. Meeting continues, 9th Street Sunday School is first in percentage of enrollment among all religious bodies in city. Geo. E. Dew preached at Rockville on 3d.

Claude C. Jones, Sec.

Three Mass Meetings

Have been arranged for this week, by the local committee of clergy and laity in conjunction with the American Sabbath Union, and its general secretary, Dr. Frederick J. Stanley, in the interest of the observance of Sunday—the crucial question of the hour.

(a) On South Side, sixteen churches will unite in a rally on Thursday, 8 p. m., Nov. 21st, at Immanuel Baptist church, Michigan avenue, near 23d street.

(b) The West Side churches, about twenty-six, on Friday evening, Nov. 22d, at Third Presbyterian church, Ashland and Ogden avenues.

(c) Woodlawn and Hyde Park churches about twenty, on Sunday, 4 p. m., Nov. 24th, at Woodlawn Presbyterian church.

The general secretary of the American Sabbath Union, headquarters 203 Broadway, New York City, Dr. Frederick J. Stanley, is to be the principal speaker at these mass meetings.

Dr. Stanley is here in Chicago conducting a two weeks' campaign and is stirring up the people on this question.

His headquarters are at the Palmer House.

LOUISVILLE ITEMS.

The Crescent Hill Church, our youngest sister among churches, is making fine progress under the leadership of Roger T. Nooe. It is a swarm from Clifton Church and is fast becoming as strong as her mother hive.

A rally of all our Louisville Bible Schools is to be held in the auditorium of First Church on the afternoon of November 24. This is by the promotion of R. M. Hopkins, state Bible School evangelist.

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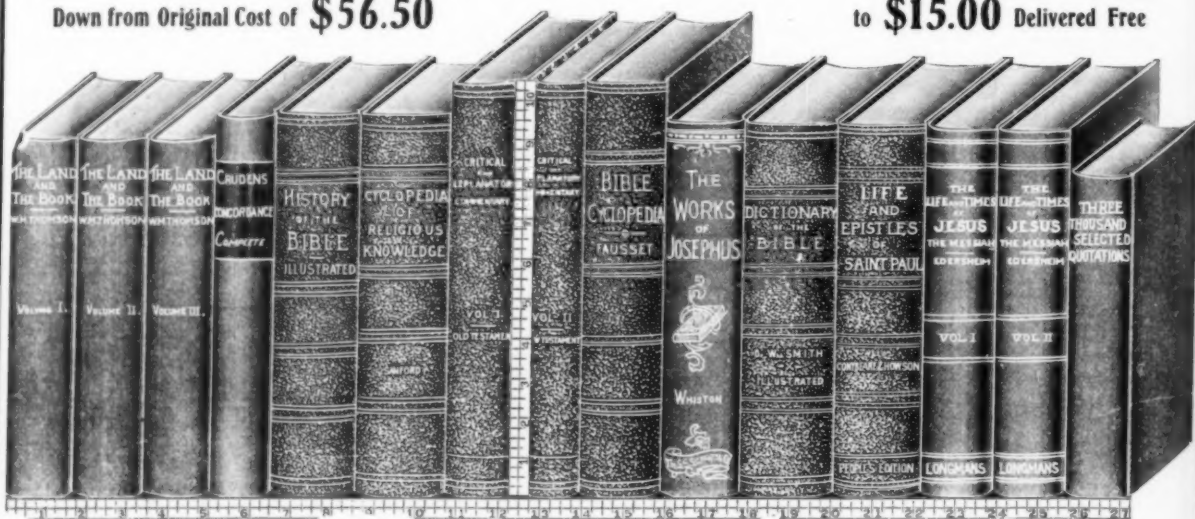
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